CHAPTER

9

CHAPTER OUTLINE

- The Byzantine Empire, 600–1200
- Early Medieval Europe, 600–1000
- The Western Church
- Kievan Russia, 900–1200
- Western Europe Revives, 1000–1200
- The Crusades, 1095–1204
- Conclusion

ENVIRONMENT + TECHNOLOGY *Iron Production*

DIVERSITY + DOMINANCE *The Struggle for Christian Morality*

Musée de Bayeaux/Michael Holford

Boatbuilding Scene from the Bayeaux Tapestry Eleventh-century shipwrights prepare vessels for William of Normandy's invasion of England.

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Christian Societies Emerge in Europe, 600–1200

- How did the Byzantine Empire maintain Roman imperial traditions in the east?
- How did the culture of early medieval Europe develop in the absence of imperial rule?
- What role did the Western Church play in the politics and culture of Europe?
- What was the significance of the adoption of Orthodox Christianity by Kievan Russia?
- How did Mediterranean trade help revive western Europe?
- What were the origins and impact of the Crusades?

Christmas Day in 800 found Charles, king of the Franks, in Rome instead of at his palace at Aachen in northwestern Germany. At six-foot-three, Charles towered over the average man of his time, and his royal career had been equally gargantuan. Crowned king in his mid-twenties in 768, he had criss-crossed Europe for three decades, waging war on Muslim invaders from Spain, Avar (ah-vahr) invaders from Hungary, and a number of German princes.

Charles had subdued many enemies and had become protector of the papacy. So not all historians believe the eyewitness report of his secretary and biographer that Charles was surprised when, as the king rose from his prayers, Pope Leo III placed a new crown on his head. "Life and victory to Charles the August, crowned by God the great and pacific Emperor of the Romans," proclaimed the pope.[1] Then, amid the cheers of the crowd, he humbly knelt before the new emperor.

Charlemagne (SHAHR-leh-mane) (from Latin *Carolus magnus*, "Charles the Great") was the first in western Europe to bear the title *emperor* in over three hundred years. Rome's decline and Charlemagne's rise marked a shift of focus for Europe—away from the Mediterranean and toward the north and west. German custom and Christian piety transformed the Roman heritage to create a new civilization. Irish monks preaching in Latin became important intellectual influences in some parts of Europe, while the memory of Greek and Roman philosophy faded. Urban life continued the decline that had begun in the later days of the Roman Empire. Historians originally called this era "**medieval**," literally "middle age," because it comes between the era of Greco-Roman civilization and the intellectual, artistic, and economic changes of the Renaissance in the fourteenth century; but research has uncovered many aspects of medieval culture that are as rich and creative as those that came earlier and later.

Charlemagne was not the only ruler in Europe to claim the title emperor. Another emperor held sway in the Greek-speaking east, where Rome's political and legal heritage continued. The Eastern Roman Empire was often called the **Byzantine Empire** after the seventh century, and it was known to the Muslims as Rum. Western Europeans lived amid the ruins of empire, while the Byzantines maintained and reinterpreted Roman traditions. The authority of the Byzantine emperors blended with the influence of the Christian church to form a cultural synthesis that helped

Charlemagne King of the Franks (r. 768–814); emperor (r. 800–814). Through a series of military conquests he established the Carolingian Empire, which encompassed all of Gaul and parts of Germany and Italy. Though illiterate himself, he sponsored a brief intellectual revival.

medieval Literally "middle age," a term that historians of Europe use for the period ca. 500 to ca. 1500, signifying its intermediate point between Greco-Roman antiquity and the Renaissance.

Byzantine Empire Historians' name for the eastern portion of the Roman Empire from the fourth century onward, taken from "Byzantium," an early name for Constantinople, the Byzantine capital city. The empire fell to the Ottomans in 1453.

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Kievan Russia State established at Kiev in Ukraine ca. 880 by Scandinavian adventurers asserting authority over a mostly Slavic farming population.

PRIMARY SOURCE: The Life of Charlemagne: The Emperor Himself Learn what Charles liked to eat, drink, and study—from his adviser and biographer, Einhard.

shape the emerging kingdom of **Kievan Russia**. Byzantium's centuries-long conflict with Islam helped spur the crusading passion that overtook western Europe in the eleventh century.

The comparison between western and eastern Europe appears paradoxical. Byzantium inherited a robust and self-confident late Roman society and economy, while western Europe could not achieve political unity and suffered severe economic decline. Yet by 1200 western Europe was showing renewed vitality and flexing its military muscles, while Byzantium was showing signs of decline and military weakness. As we explore the causes and consequences of these different historical paths, we must remember that the emergence of Christian Europe included both developments.

THE BYZANTINE EMPIRE, 600–1200

The Byzantine emperors established Christianity as their official religion (see Chapter 5). They also represented a continuation of Roman imperial rule and tradition that was largely absent in the kingdoms that succeeded Rome in the west. Byzantium inherited imperial law intact; only provincial forms of Roman law survived in the west. Combining the imperial role with political oversight over the Christian church, the emperors made a comfortable transition into the role of all-powerful Christian monarchs. The Byzantine drama, however, played on a steadily shrinking stage. Territorial losses and almost constant military pressure from north and south deprived the empire of long periods of peace.

An Empire Beleaguered

Arab Invasions

Having a single ruler endowed with supreme legal and religious authority prevented the breakup of the Eastern Empire into petty principalities, but a series of territorial losses sapped the empire's strength. Between 634 and 650, Arab armies destroyed the Sasanid Empire and captured Byzantine Egypt, Syria, and Tunisia (see Chapter 8). Islam posed a religious as well as a political challenge. By the end of the twelfth century, some two-thirds of the Christians in these former Byzantine territories had adopted the Muslim faith (see Map 9.1).

The loss of such populous and prosperous provinces shook the empire and reduced its power. Although it had largely recovered and reorganized militarily by the tenth century, it never regained the lost lands. Though Crusaders from western Europe established short-lived Christian principalities at the eastern end of the Mediterranean Sea in the eleventh century, the Byzantines found them almost as hostile as the Muslims (see the section below on the Crusades). Eventually the empire succumbed to Muslim conquest in 1453.

The later Byzantine emperors faced new enemies in the north and south. Following the wave of Germanic migrations (see Chapter 5), Slavic and Turkic peoples appeared on the northern frontiers as part of centuries-long and poorly understood population migrations in Eurasian steppe lands. Other Turks led by the Seljuk family became the primary foe in the south (see Chapter 8).

Religious Schism

At the same time, relations with the popes and princes of western Europe steadily worsened. In the mid-ninth century the patriarchs of Constantinople (cahn-stan-tih-NO-pul) had challenged the territorial jurisdiction of the popes of Rome and some of the practices of the Latin Church. These arguments worsened over time and in 1054 culminated in a formal **schism** (SKIZ-uhm) between the Latin Church and the Orthodox Church—a break that has been only partially mended.

schism A formal split within a religious community.

Society and Urban Life

Urban Decline

Imperial authority and urban prosperity in the eastern provinces of the Late Roman Empire initially sheltered Byzantium from many of the economic reverses and population losses suffered

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CHRONOLOGY

	Western Europe	Eastern Europe
600		
		634–650 Muslims conquer Byzantine provinces of Syria, Egypt, and Tunisia
	711 Muslim conquest of Spain	
	732 Battle of Tours	
800	800 Coronation of Charlemagne	
	843 Treaty of Verdun divides Carolingian Empire among Charlemagne's grandsons	
		ca. 880 Varangians take control of Kiev
	910 Monastery of Cluny founded	
	962 Beginning of Holy Roman Empire	
		980 Vladimir becomes grand prince of Kievan Russia
1000		
	1054 Formal schism between Latin and Orthodox Churches	
	1066 Normans under William the Conqueror invade England	
	1076–1078 Climax of investiture controversy	
		1081–1118 Alexius Comnenus rules Byzantine Empire, calls for western military aid against Muslims
	1095 Pope Urban II preaches First Crusade	
1200		
		1204 Western knights sack Constantinople in Fourth Crusade

by western Europe. However, the two regions shared a common demographic crisis during a sixth-century epidemic of bubonic plague known as "the plague of Justinian," named after the emperor who ruled from 527 to 565. A similar though gradual and less pronounced social transformation set in around the seventh century, possibly sparked by further epidemics and the loss of Egypt and Syria to the Muslims. Narrative histories tell us little, but popular narratives of saints' lives show a transition from stories about educated saints hailing from cities to stories about saints who originated as peasants. In many areas, barter replaced money transactions; some cities declined in population and wealth; and the traditional class of local urban notables nearly disappeared.

As the urban elite class shrank, the importance of high-ranking aristocrats at the imperial court and of rural landowners increased. Power organized by family began to rival power from class-based officeholding. By the end of the eleventh century, a family-based military aristocracy had emerged. Of Byzantine emperor Alexius Comnenus **(uh-LEX-see-uhs kom-NAY-nuhs)** (r. 1081–1118) it was said: "He considered himself not a ruler, but a lord, conceiving and calling the empire his own house."[2] The situation of women changed, too. Although earlier Roman family life was centered on a legally all-powerful father, women had enjoyed comparative freedom in public. After the seventh century women increasingly found themselves confined to the home. Some sources indicate that when they went out, they concealed their faces behind veils. The only men they socialized with were family members. Paradoxically, however, from 1028 to 1056 women ruled the Byzantine Empire alongside their husbands. These social changes and the apparent increase in the seclusion of women resemble simultaneous developments in neighboring Islamic countries, but historians have not uncovered any firm linkage between them.

Economically, the Byzantine emperors continued the Late Roman inclination to set prices, organize grain shipments to the capital, and monopolize trade in luxury goods like Tyrian purple

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Bibliothèque nationale de France

Byzantine Church from a Twelfth-Century Manuscript The upper portion shows the church façade and domes. The lower portion shows the interior with a mosaic of Christ enthroned at the altar end.

Constantinople

cloth. Such government intervention may have slowed technological development and economic innovation. So long as merchants and pilgrims hastened to Constantinople from all points of the compass, aristocrats could buy rare and costly goods. Just as the provisioning and physical improvement of Rome overshadowed the development of other cities at the height of the Roman Empire, so other Byzantine cities suffered from the intense focus on Constantinople. In the countryside, Byzantine farmers continued to use slow oxcarts and light scratch plows, which were efficient for many, but not all, soil types, long after farmers in western Europe had begun to adopt more efficient techniques (discussed later in this chapter).

Because Byzantium's Roman inheritance remained so much more intact than western Europe's, few people recognized the slow deterioration. Gradually, however, pilgrims and visitors from the west saw the reality beyond the awe-inspiring, incense-filled domes of cathedrals and beneath the glitter and silken garments of the royal court. An eleventh-century French visitor wrote:

> *The city itself [Constantinople] is squalid and fetid and in many places harmed by permanent darkness, for the wealthy overshadow the streets with buildings and leave these dirty, dark places to the poor and to travelers; there murders and robberies and other crimes which love the darkness are committed. Moreover, since people live lawlessly in this city, which has as many lords as rich men and almost as many thieves as poor men, a criminal knows neither fear nor shame, because crime is not punished by law and never entirely comes to light. In every respect she exceeds moderation; for, just as she surpasses other cities in wealth, so too, does she surpass them in vice.*[3]

A Byzantine contemporary, Anna Comnena, the brilliant daughter of Emperor Alexius Comnenus, expressed the view from the other side. She scornfully described a prominent churchman and philosopher who happened to be from Italy: "Italos . . . was unable with his barbaric, stupid temperament to grasp the profound truths of philosophy; even in the act of learning he utterly rejected the teacher's guiding hand, and full of temerity and barbaric folly, [believed] even before study that he excelled all others."[4]

Cultural Achievements

AP* Exam Tip The growth of different missionary religions is a point of comparison on the exam.

Though the greatest Byzantine architectural monument, Constantinople's Hagia Sophia (AH-yah SOH-fee-uh) ("Sacred Wisdom") cathedral, dates to the reign of Justinian, artistic creativity continually manifested itself in the design and ornamentation of other churches and monasteries. Byzantine religious art, featuring stiff but arresting images of holy figures against gold backgrounds, strongly influenced painting in western Europe down to the thirteenth century, and Byzantine musical traditions strongly affected the chanting employed in medieval Latin churches.

Cyrillic Alphabet

Another important Byzantine achievement dates to the empire's long period of political decline. In the ninth century brothers named Cyril and Methodius embarked on a highly suc-

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SECTION REVIEW

- Unlike the Western Roman Empire, the Eastern Roman Empire retained its unity and became the Byzantine Empire, headed by an emperor who held both political and religious power.
- A schism split the Orthodox Church from the Catholic Church in the west.
- The Byzantine Empire suffered territorial losses, and its urban centers gradually declined.
- The culture of the Byzantine Empire made many important aesthetic contributions to the art of Europe.
- Byzantine missionaries spread their faith and the Cyrillic alphabet into eastern Europe.

cessful mission to the Slavs of Moravia (part of the modern Czech Republic). They preached in the local language, and their followers perfected a writing system, called Cyrillic (sih-RIL-ik), that came to be used by Slavic Christians adhering to the Orthodox—that is, Byzantine—rite. Their careers also mark the beginning of a competition between the Greek and Latin forms of Christianity for the allegiance of the Slavs. The use today of the Cyrillic alphabet among the Russians and other Slavic peoples of Orthodox Christian faith, and of the Roman alphabet among the Poles, Czechs, and Croatians, testifies to this competition (see the section on Kievan Russia).

Interactive Map

MAP 9.1 The Spread of Christianity By the early eighth century, Christian areas around the southern Mediterranean from northern Syria to northern Spain, accounting for most of the Christian population, had fallen under Muslim rule; the slow process of conversion to Islam had begun. This accentuated the importance of the patriarchs of Constantinople, the popes in Rome, and the later converting regions of northern and eastern Europe.

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EARLY MEDIEVAL EUROPE, 600–1000

The disappearance of the imperial legal framework that had persisted to the final days of the Western Roman Empire (see Chapter 5) and the rise of various kings, nobles, and chieftains changed the legal and political landscape of western Europe. In region after region, the family-based traditions of the Germanic peoples, which often fit local conditions better than previous practices, supplanted the edicts of the Roman emperors (see Map 9.2).

Fear and physical insecurity led communities to seek the protection of local strongmen. In places where looters and pillagers might appear at any moment, a local lord with a castle at which peasants could take refuge counted for more than a distant king. Dependency of weak people on strong people became a hallmark of the post-Roman period in western Europe.

The Time of Insecurity

Muslim Invasions

In 711 a frontier raiding party of Arabs and Berbers, acting under the authority of the Umayyad caliph in Syria, crossed the Strait of Gibraltar and overturned the kingdom of the Visigoths in Spain (see Chapter 8). The disunited Europeans could not stop them from consolidating their hold on the Iberian Peninsula. After pushing the remaining Christian chieftains into the northern mountains, the Muslims moved on to France. They occupied much of the southern coast and penetrated as far north as Tours, less than 150 miles (240 kilometers) from the English Channel, before Charlemagne's grandfather, Charles Martel, stopped their most advanced raiding party in 732.

The Carolingian Empire

Military effectiveness was the key element in the rise of the Carolingian (kah-roe-LIN-gee-uhn) family (from Latin *Carolus*, "Charles"), first as protectors of the Frankish (French) kings, then as kings themselves under Charlemagne's father Pepin (r. 751–768), and finally, under Char-

MAP 9.2 Germanic Kingdoms Though German kings asserted authority over most of western Europe, German-speaking peoples were most numerous east of the Rhine River. In most other areas, Celtic languages, for example, Breton on this map, or languages derived from Latin predominated. Though the Germanic Anglo-Saxon tongue increasingly supplanted Welsh and Scottish in Britain, the absolute number of Germanic settlers seems to have been fairly limited.

Interactive Map

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Werner Forman/Art Resource, NY

Viking Runestone Pre-Christian symbols and myths from northern Europe appear on stones like this one from Sweden. An inscription containing names written in the runic alphabet had elaborately intertwined ornaments at the ends, a feature that reappears in the Christian Book of Kells (see page 267). The scene at the top is thought to depict Odin, the chief god of the Vikings.

lemagne, as emperors. At the peak of Charlemagne's power, the Carolingian Empire encompassed all of Gaul and parts of Germany and Italy, with the pope ruling part of the latter. When Charlemagne's son, Louis the Pious, died, the Germanic tradition of splitting property among sons led to the Treaty of Verdun (843), which split the empire into three parts. French-speaking in the west (France) and middle (Burgundy), and German-speaking in the east (Germany), the three regions never reunited. Nevertheless, the Carolingian economic system based on landed wealth and a brief intellectual revival sponsored personally by Charlemagne—though he himself was illiterate—provided a common heritage.

Viking Raids

A new threat to western Europe appeared in 793, when the Vikings, sea raiders from Scandinavia, attacked and plundered a monastery on the English coast, the first of hundreds of such raids. Local sources from France, the British Isles, and Muslim Spain attest to widespread dread of Viking warriors descending from multi-oared, dragon-prowed boats to pillage monasteries, villages, and towns. Viking shipbuilders made versatile vessels that could brave the stormy North Atlantic and also maneuver up rivers to attack inland towns. As we shall see, in the ninth century raiders from Denmark and Norway harried the British and French coasts while Varangians (va-RAN-gee-anz) (Swedes) pursued raiding and trading interests, and eventually the building of kingdoms, along the rivers of eastern Europe and Russia. Although many Viking raiders sought booty and slaves, in the 800s and 900s Viking captains organized the settlement of Iceland, Greenland, and, around the year 1000, Vinland on the northern tip of Newfoundland.

AP* Exam Tip It is more important to understand the impact of Viking explorations and expansion than the specific Viking leaders.

Vikings long settled on lands they had seized in Normandy (in northwestern France) organized the most important and ambitious expeditions in terms of numbers of men and horses and long-lasting impact. William the Conqueror, the duke of Normandy, invaded England in 1066 and brought Anglo-Saxon domination of the island to an end. Other Normans (from "north men") attacked Muslim Sicily in the 1060s and, after thirty years of fighting, permanently severed it from the Muslim world.

A Self-Sufficient Economy

Roman Decline

Archaeology and records kept by Christian monasteries and convents reveal a profound economic transformation that accompanied the new Germanic political order. The new rulers

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cared little for the urban-based civilization of the Romans, which accordingly shrank in importance. Though the pace of change differed from region to region, most cities lost population, in some cases becoming villages. Roman roads fell into disuse and disrepair. Small thatched houses sprang up beside abandoned villas, and public buildings made of marble became dilapidated in the absence of the laborers, money, and civic leadership needed to maintain them. Paying for purchases in coin largely gave way to bartering goods and services.

Trade across the Mediterranean did not entirely stop after the Muslim conquests; occasional shipments from Egypt and Syria continued to reach western ports. But most of western Europe came to rely on meager local resources. These resources, moreover, underwent redistribution.

Roman centralization had channeled the wealth and production of the empire to the capital, which in turn radiated Roman cultural styles and tastes to the provinces. As Roman governors were replaced by Germanic territorial lords, who found the riches of their own culture more appealing than those of Rome, local self-sufficiency became more important. The decline of literacy and other aspects of Roman life made room for the growth of Germanic cultural traditions.

Germanic Customs

The diet in the northern countries featured beer, lard or butter, and bread made of barley, rye, or wheat, all supplemented by pork from herds of swine fed on forest acorns and beechnuts, and by game from the same forests. Nobles ate better than peasants, but even the peasant diet was reasonably balanced. The Roman diet based on wheat, wine, and olive oil persisted in the south. The average western European of the ninth century was probably better nourished than his or her descendants three hundred years later, when population was increasing and the nobility monopolized the resources of the forests.

The Manorial System

manor In medieval Europe, a large, self-sufficient landholding consisting of the lord's residence (manor house), outbuildings, peasant village, and surrounding land.

In both north and south, self-sufficient farming estates known as **manors** became the primary centers of agricultural production. Fear of attack led many common farmers in the most vulnerable regions to give their lands to large landowners in return for political and physical protection. The warfare and instability of the post-Roman centuries made unprotected country houses especially vulnerable to pillaging. Isolated by poor communications and lack of organized government, landowners depended on their own resources for survival. Many became warriors or maintained a force of armed men. Others swore allegiance to landowners who had armed forces to protect them.

A well-appointed manor possessed fields, gardens, grazing lands, fishponds, a mill, a church, workshops for making farm and household implements, and a village where the farmers dependent on the lord of the manor lived. Depending on local conditions, protection ranged from a ditch and wooden stockade to a stone wall surrounding a fortified keep (a stone building). Fortification tended to increase until the twelfth century, when stronger monarchies made it less necessary.

serf In medieval Europe, an agricultural laborer legally bound to a lord's property and obligated to perform set services for the lord.

Manor life reflected personal status. Nobles and their families exercised almost unlimited power over the **serfs**—agricultural workers who belonged to the manor, tilled its fields, and owed other dues and obligations. Serfs could not leave the manor where they were born and attach themselves to another lord. Most peasants in England, France, and western Germany were unfree serfs in the tenth and eleventh centuries. In Bordeaux (bore-DOE), Saxony, and a few other regions, free peasantry survived based on the egalitarian social structure of the Germanic peoples during their period of migration. Outright slavery, the mainstay of the Roman economy (see Chapter 5), diminished as more and more peasants became serfs in return for a lord's protection. At the same time, the enslavement of prisoners to serve as laborers became less important as an object of warfare.

Early Medieval Society in the West

Europe's reversion to a self-sufficient economy limited the freedom and potential for personal achievement of most people, but an emerging class of nobles reaped great benefits. During the Germanic migrations and later among the Vikings of Scandinavia, men regularly answered the call to arms issued by war chiefs, to whom they swore allegiance. All warriors shared in the booty gained from raiding. As settlement enhanced the importance of agricultural tasks, laying down the plow and picking up the sword at the chieftain's call became harder.

Those who, out of loyalty or desire for adventure, continued to join the war parties included a growing number of horsemen. Mounted warriors became the central force of the Carolingian

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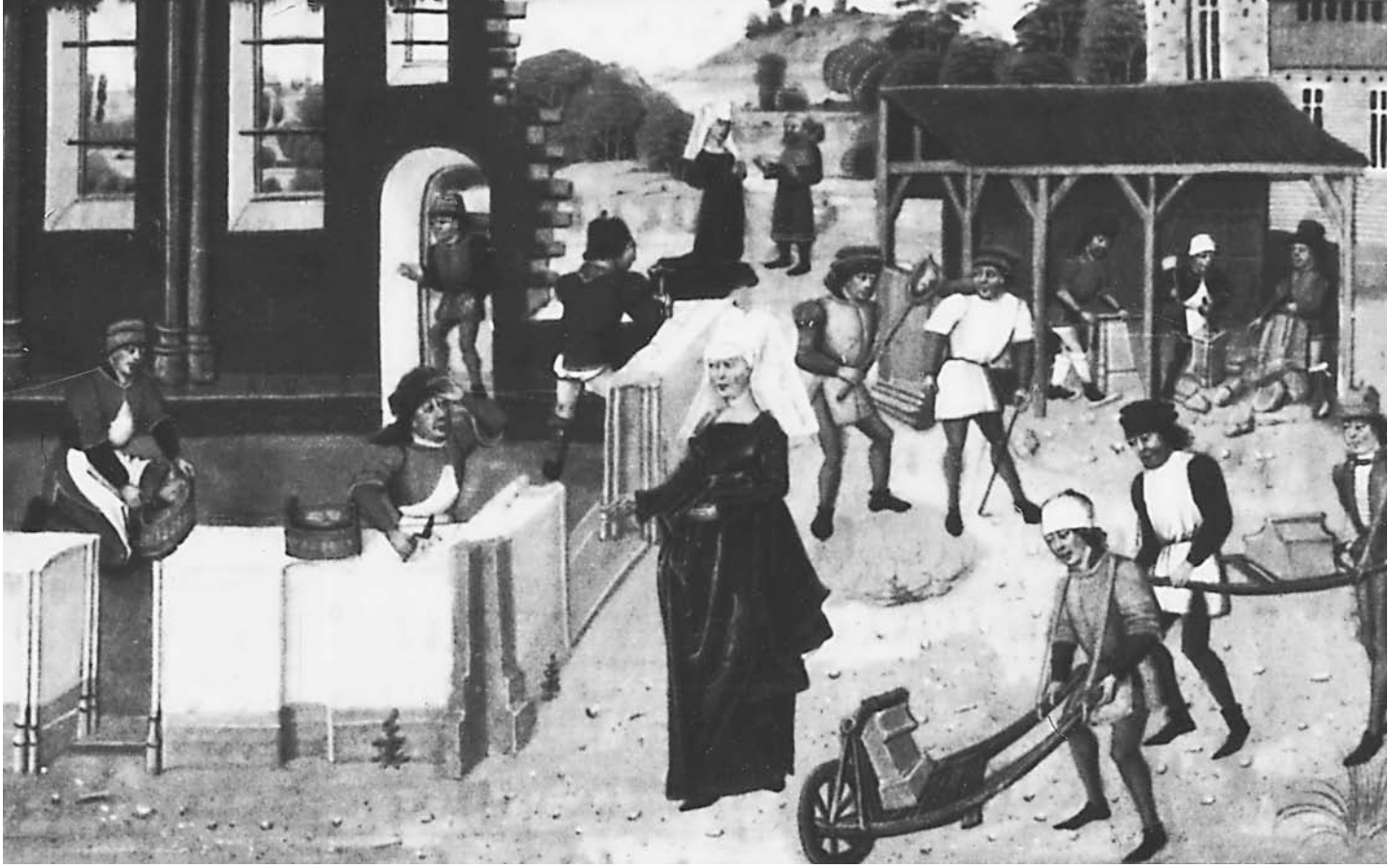

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Noblewoman Directing Construction of a Church This picture of Berthe, wife of Girat de Rouissillion, acting as mistress of the works comes from a tenth-century manuscript that shows a scene from the ninth century. Wheelbarrows rarely appear in medieval building scenes.

army. At first, fighting from horseback did not make a person either a nobleman or a landowner. By the tenth century, however, nearly constant warfare to protect land rights or support the claims of a lord brought about a gradual transformation in the status of the mounted warrior, which led, at different rates in different areas, to landholding becoming almost inseparable from military service.

"Feudalism"

In trying to understand long-standing traditions of landholding and obligation, lawyers in the sixteenth century and later simplified thousands of individual agreements into a neat system they called "feudalism," from Latin *feodum*, meaning a land awarded for military service. It became common to refer to medieval Europe as a "feudal society" in which kings and lords gave land to "vassals" in return for sworn military support. By analyzing original records, more recent historians have discovered this to be an oversimplification. Relations between landholders and serfs and between lords and vassals differed too much from one place to another, and from one time to another, to fit together in anything resembling a system.

AP* Exam Tip For the multiple choice section, understanding feudalism is important, but it is not essential to know specific feudal monarchs.

The German foes of the Roman legions had equipped themselves with helmets, shields, and swords, spears, or throwing axes. Some rode horses, but most fought on foot. Before the invention of the stirrup by Central Asian pastoralists in approximately the first century C.E., horsemen had gripped their mounts with their legs and fought with bows and arrows, throwing javelins, stabbing spears, and swords. Stirrups allowed a rider to stand in the saddle and absorb the impact when his lance struck an enemy at full gallop. This type of warfare required grain-fed horses that were larger and heavier than the small, grass-fed animals of the Central Asian nomads, though smaller and lighter than the draft horses bred in later times for hauling heavy loads. Thus agricultural Europe rather than the grassy steppes produced the charges of armored knights that came to dominate the battlefield.

Knights

By the eleventh century, the knight, called by different terms in different places, had emerged as the central figure in medieval warfare. He wore an open-faced helmet and a long linen shirt, or hauberk (HAW-berk), studded with small metal disks (see Environment and Technology:

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Iron Production

Despite the collapse of the Roman economy, ironworking expanded throughout Europe. The iron swords of the Germans outperformed traditional Roman weapons, which became obsolete. The spreading use of armor also increased the demand for iron. Archaeologists have found extensive evidence of iron smelting well beyond the frontiers of the Roman Empire. Helg Island in a lake near Stockholm, Sweden, had a large walled settlement that relied entirely on iron trading. Discoveries of a Buddha from India and a christening spoon from Egypt, both datable to the sixth century C.E., indicate the range of these trade contacts. At Zelechovice in the Czech Republic remains of fifty "slag-pit" furnaces have been dated to the ninth century.

Most iron smelting was done on a small scale. Ore containing iron oxide was shoveled onto a charcoal fire in an open-air hearth pit. The carbon in the charcoal combined with the oxygen in the ore to form carbon dioxide gas. This left behind a soft glowing lump of iron called a "bloom." This bloom was then pounded on a stone to remove the remaining impurities, like sand and clay, before being turned over to the blacksmith for fabricating into swords or armor.

During the post-Roman centuries, smelters learned to build walls around the hearth pits and then to put domes and chimneys on them. The resulting "slag-pit" furnaces produced greater amounts of iron. They also consumed great amounts of wood. Twelve pounds of charcoal, made from about 25 pounds of wood, were needed to produce 1 pound of bloom iron, and about 3 pounds of useless slag. Though bellows were developed to force oxygen into the fire, temperatures in slag-pit furnaces never became high enough to produce molten metal.

© The British Library Board, Sloane 3983, f. 50

Iron Smelting Two bellows blowing alternately provide a constant stream of air to the furnace. The man on the right pounds the bloom into bars or plates that a blacksmith will reheat and shape.

fief In medieval Europe, land granted in return for a sworn oath to provide specified military service.

vassal In medieval Europe, a sworn supporter of a king or lord committed to rendering specified military service to that king or lord.

Fiefs, Nobles, and Vassals

Iron Production). A century later, knightly equipment commonly included a visored helmet that covered the head and neck and a hauberk of chain mail.

Each increase in armor for knight and horse entailed a greater financial outlay. Since land was the basis of wealth, a knight needed financial support from land revenues. Accordingly, kings began to reward armed service with grants of land from their own property. Lesser nobles with extensive properties built their own military retinues the same way.

A grant of land in return for a pledge to provide military service was often called a **fief**. At first, kings granted fiefs to their noble followers, known as **vassals**, on a temporary basis. By the tenth century, most fiefs could be inherited as long as the specified military service continued to be provided. Though patterns varied greatly, the association of landholding with military service made the medieval society of western Europe quite different from the contemporary city-based societies of the Islamic world.

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Kings and lords might be able to command the service of their vassals for only part of the year. Vassals could hold land from several different lords and owe loyalty to each one. Moreover, the allegiance that a vassal owed to one lord could entail military service to that lord's master in time of need.

A "typical" medieval realm—actual practices varied between and within realms—consisted of lands directly owned by a king or a count and administered by his royal officers. The king's or count's major vassals held and administered other lands, often the greater portion, in return for military service. These vassals, in turn, granted land to their own vassals.

The lord of a manor provided governance and justice, direct royal government being quite limited. The king had few financial resources and seldom exercised legal jurisdiction at a local level. Members of the clergy, as well as the extensive agricultural lands owned by monasteries and nunneries, fell under the jurisdiction of the church, which further limited the reach and authority of the monarch.

Noblewomen

Noblewomen became enmeshed in this tangle of obligations as heiresses and as candidates for marriage. A man who married the widow or daughter of a lord with no sons could gain control of that lord's property. Marriage alliances affected entire kingdoms. Noble daughters and sons had little say in marriage matters; issues of land, power, and military service took precedence. Noblemen guarded the women in their families as closely as their other valuables.

Nevertheless, women could own land. A noblewoman sometimes administered her husband's estates when he was away at war. Nonnoble women usually worked alongside their menfolk, performing agricultural tasks such as raking and stacking hay, shearing sheep, and picking vegetables. As artisans, women spun, wove, and sewed clothing. The Bayeux (bay-YUH) Tapestry, a piece of embroidery 230 feet (70 meters) long and 20 inches (51 centimeters) wide depicting William the Conqueror's invasion of England in 1066, was designed and executed entirely by women, though historians do not agree on who those women were.

SECTION REVIEW

- In the west, German kingdoms divided territory seized from Rome, and German lifestyles gradually replaced Roman ones.
- Raids by warrior peoples, including Muslims and Vikings, forced an emphasis on warfare.
- The Carolingians created an empire that was later split into three realms.
- Society focused on rural villages and estates–manors—rather than cities.
- Rulers and nobles granted land to vassals in return for military service, thus creating the armed knight.

THE WESTERN CHURCH

AP* Exam Tip Understand the papacy as an institution, but don't stress about memorizing names of specific popes.

Just as the Christian populations in eastern Europe followed the religious guidance of the patriarch of Constantinople appointed by the Byzantine emperor, so the pope commanded similar authority over church affairs in western Europe. And just as missionaries in the east spread Christianity among the Slavs, so missionaries in the west added territory to Christendom with forays into the British Isles and the lands of the Germans. Throughout the period covered by this chapter, Christian society was emerging and changing in both areas.

The Papacy

papacy The central administration of the Roman Catholic Church, of which the pope is the head.

In the west Roman nobles lost control of the **papacy**—the office of the pope—and it became a more powerful international office after the tenth century. Councils of bishops—which normally set rules, called canons, to regulate the priests and laypeople (men and women who were not members of the clergy) under their jurisdiction—became increasingly responsive to papal direction.

Nevertheless, regional disagreements over church regulations, shortages of educated and trained clergy, difficult communications, political disorder, and the general insecurity of the period posed formidable obstacles to unifying church standards and practices (see Diversity and Dominance: The Struggle for Christian Morality). Clerics in some parts of western Europe were still issuing prohibitions against the worship of rivers, trees, and mountains as late as the

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The Struggle for Christian Morality

Ireland

The medieval church believed that Christians could be absolved of their sins by performing public or private penalties, or acts of humiliation. Priests listened to the believers confess their sins and then set the nature and duration of the penance. Books called penitentials guided the priests by stipulating the appropriate penance for specific sins. These books varied over time and tended to reflect local conditions. One of the earliest is attributed to Saint Patrick, who began his missionary work in Ireland in 432. The selections below deal not just with penalties for sin but also with efforts to impose church discipline on priests.

§ There shall be no wandering cleric in a parish.

§ If any cleric, from sexton [church caretaker] to priest, is seen without a tunic, and does not cover the shame and nakedness of his body; and if his hair is not shaven according to the Roman custom, and if his wife goes about with her head unveiled, he shall be alike despised by laymen and separated from the Church.

§ A monk and a virgin, the one from one place, the other from another, shall not dwell together in the same inn, nor travel in the same carriage from village to village, nor continually hold conversation with each other.

§ It is not permitted to the Church to accept alms from pagans.

§ A Christian who believes that there is a vampire in the world, that is to say, a witch, is to be anathematized [condemned by the Church]; whoever lays that reputation upon a living being, shall not be received into the Church until he revokes with his own voice the crime that he has committed and accordingly does penance with all diligence.

§ A Christian who defrauds anyone with respect to a debt in the manner of the pagans, shall be excommunicated [barred from Christian society] until he pays the debt.

England and Southern Germany

Boniface (ca. 675–754), a widely esteemed bishop of the southern German city of Mainz, began life with the name Winfrid in Anglo-Saxon Britain. After working as a missionary in Frisia in the Netherlands, he devoted the bulk of his life to establishing Christianity and respect for Christian law and morality in southern Germany. His letters reflect his passion for reforming personal behavior along Christian lines.

Boniface to Pope Zacharias, 742

We must confess, our father and lord, that after we learned from messengers that your predecessor in the apostolate [i.e., papacy], Gregory of reverend memory . . . had been set free from the prison of the body and had passed on to God, nothing gave us greater joy or happiness than the knowledge that the Supreme Arbiter had appointed your fatherly clemency to administer the canon law and to govern the Apostolic See. . . .

Some of the ignorant common people, Alemanians, Bavarians, and Franks, hearing that many of the offenses prohibited by us are practiced in the city of Rome imagine that they are allowed by the priests there and reproach us for causing them to incur blame in their own lives. They say that on the first day of January year after year, in the city of Rome and in the neighborhood of St. Peter's church by day or night, they have seen bands of singers parading the streets in pagan fashion, shouting and chanting sacrilegious songs and loading tables with food day and night, while no one in his own house is willing to lend his neighbor fire or tools or any other convenience. They say also that they have seen there women with amulets and bracelets of heathen fashion on their arms and legs, offering them for sale to willing buyers. . . .

Boniface and Other Bishops to King Ethelbald of Mercia (a Saxon Kingdom in England), 746–747

We have heard that you are very liberal in almsgiving, and congratulate you thereon. . . . We have heard also that you repress robbery and wrongdoing, perjury, and rapine with a strong hand, and that you have established peace within your kingdom. . . .

But amidst all this, one evil report as to the manner of life of Your Grace has come to our hearing, which has greatly grieved us and which we would wish were not true. We have learned from many sources that you have never taken to yourself a lawful wife. . . . If you had willed to do this for the sake of chastity and abstinence . . . we should rejoice, for that is not worthy of blame but rather of praise. But if, as many say—but which God forbid!—you have neither taken a lawful spouse nor observed chastity for God's sake but, moved by desire, have defiled your

eleventh century. Church problems included lingering polytheism, lax enforcement of prohibitions against marriage of clergy, nepotism (giving preferment to one's close kin), and simony (selling ecclesiastical appointments, often to people who were not members of the clergy). The persistence of the papacy in asserting its legal jurisdiction over clergy, combating polytheism and heretical beliefs, and calling on secular rulers to recognize the pope's authority, including unpopular rulings like a ban on first-cousin marriage, constituted a rare force for unity and order in a time of disunity and chaos.

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good name before God and man by the crime of adulterous lust, then we are greatly grieved because this is a sin in the sight of God and is the ruin of your fair fame among men.

And now, what is worse, our informants say that these atrocious crimes are committed in convents with holy nuns and virgins consecrated to God, and this, beyond all doubt, doubles the offense. . . .

This is held to be a shame and disgrace, not by Christians only but even by pagans. For the pagans themselves, although ignorant of the true God, keep in this matter the substance of the law and the ordinance of God from the beginning, inasmuch as they respect their wives with the bond of matrimony and punish fornicators and adulterers. In Old Saxony, if a virgin disgraces her father's house by adultery or if a married woman breaks the bond of wedlock and commits adultery, they sometimes compel her to hang herself with her own hand and then hang the seducer above the pyre on which she has been burned. Sometimes a troop of women get together and flog her through the towns, beating her with rods and stripping her to the waist, cutting her whole body with knives . . . until finally they leave her for dead or almost dead. . . .

Northern Germany and Scandinavia

Adam of Bremen's History of the Archbishops of Hamburg-Bremen *consists of four sections. The third is devoted to the Archbishop Adalbert, whose death in 1072 stirred Adam to write. References to classical poets, the lives of saints, and royal documents show that Adam, a churchman, had a solid education and access to many sources, including conversations with kings and nobles.*

This remarkable man [i.e., Archbishop Adalbert] may . . . be extolled with praise of every kind in that he was noble, handsome, wise, eloquent, chaste, temperate. All these qualities he comprised in himself and others besides, such as one is wont to attach to the outer man: that he was rich, that he was successful, that he was glorious, that he was influential. All these things were his in abundance. Moreover, in respect of the mission to the heathen, which is the first duty of the Church at Hamburg, no one so vigorous could ever be found. . . .

As soon as the metropolitan [i.e., Archbishop Adalbert] had entered upon his episcopate, he sent legates to the kings of the north in the interest of friendship. There were also dispersed throughout all Denmark and Norway and Sweden and to the ends of the earth admonitory letters in which he exhorted the bishops and priests living in those parts . . . fearlessly to forward the conversion of the pagans. . . . [One Danish king] forgot the heavenly King as things prospered with him and married a blood relative from Sweden. This mightily displeased the lord archbishop, who sent legates to the rash king, rebuking him severely for his sin, and who stated finally that if he did not come to his senses, he would have to be cut off with the sword of excommunication. Beside himself with rage, the king then threatened to ravage and destroy the whole diocese of Hamburg. Unperturbed by these threats, our archbishop, reproving and entreating, remained firm, until at length the Danish tyrant was prevailed upon by letters from the pope to give his cousin a bill of divorce. . . .

In Norway . . . King Harold surpassed all the madness of tyrants in his savage wildness. Many churches were destroyed by that man; many Christians were tortured to death by him. But he was a mighty man and renowned for the victories he had previously won in many wars with barbarians in Greece and in the Scythian regions [i.e. , while assisting the Byzantine empress Zoë fight the Seljuk Turks]. After he came into his fatherland, however, he never ceased from warfare; he was the thunderbolt of the north. . . . And so, as he ruled over many nations, he was odious to all on account of his greed and cruelty. He also gave himself up to the magic arts and, wretched man that he was, did not heed the fact that his most saintly brother [i.e., Saint Olaf, one of Harold's predecessors] had eradicated such illusions from the realm and striven even unto death for the adoption of the precepts of Christianity. . . .

Across the Elbe [i.e., east of the river Hamburg is on] and in Slavia our affairs were still meeting with great success. For Gottschalk . . . married a daughter of the Danish king and so thoroughly subdued the Slavs that they feared him like a king, offered to pay tribute, and asked for peace with subjection. Under these circumstances our Church at Hamburg enjoyed peace, and Slavia abounded in priests and churches. . . .

QUESTIONS FOR ANALYSIS

1. **How are the practices of non-Christians used as good and bad examples for Christians?**
2. **What limits, if any, do church officials recognize in their role as moral judges?**
3. **How does the church confront royal authority?**

Sources: Excerpts from John T. McNeill and Helena M. Gamer, *Medieval Handbooks of Penance* (New York: Columbia University Press, 1938), 77–78; *The Letters of Saint Boniface*, tr. Ephraim Emerton (New York: Columbia University Press, 2000), 56, 59–60, 103–105; and *History of the Archbishops of Hamburg-Bremen*, tr. Francis J. Tschan (New York: Columbia University Press, 1959 [new ed. 2002]), 114–133.

Politics and the Church

The Holy Roman Empire

In politically fragmented western Europe, the pope needed allies. Like his son, Charlemagne's father Pepin was a strong supporter of the papacy. The relationship between kings and popes was tense, however, since both thought of themselves as ultimate authorities. In 962 the pope crowned the first "Holy Roman Emperor" (Charlemagne never held this full title). This designation of a secular political authority as the guardian of general Christian interests proved more apparent

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Holy Roman Empire Loose federation of mostly German states and principalities, headed by an emperor elected by the princes. It lasted from 962 to 1806.

then real. Essentially a loose confederation of German princes who named one of their own to the highest office, the **Holy Roman Empire** had little influence west of the Rhine River.

Although the pope crowned the early Holy Roman Emperors, this did not signify political superiority. The law of the church (known as canon law because each law was called a canon) gave the pope exclusive legal jurisdiction over all clergy and church property wherever located. But bishops who held land as vassals owed military support or other services and dues to kings and princes. The secular rulers argued that they should have the power to appoint those bishops because that was the only way to guarantee fulfillment of their duties as vassals. The popes disagreed.

In the eleventh century, this conflict over the control of ecclesiastical appointments came to a head. Hildebrand (HILL-de-brand), an Italian monk, capped a career of reorganizing church finances when the cardinals (a group of senior bishops) meeting in Rome selected him to be Pope Gregory VII in 1073. His personal notion of the papacy (preserved among his letters) represented an extreme position, stating among other claims, that

§ *The pope can be judged by no one;*
§ *The Roman church has never erred and never will err till the end of time;*
§ *The pope alone can depose and restore bishops;*
§ *He alone can call general councils and authorize canon law;*
§ *He can depose emperors;*
§ *He can absolve subjects from their allegiance;*
§ *All princes should kiss his feet.*[5]

The Investiture Controversy

investiture controversy Dispute between the popes and the Holy Roman Emperors over who held ultimate authority over bishops in imperial lands.

Such claims antagonized lords and monarchs, who had become accustomed to *investing*—that is, conferring a ring and a staff as symbols of authority on bishops and abbots in their domains. Historians apply the term **investiture controversy** to the medieval struggle between the church and the lay lords to control ecclesiastical appointments; the term also refers to the broader conflict of popes versus emperors and kings. When Holy Roman Emperor Henry IV defied Gregory's reforms, Gregory excommunicated him in 1076, thereby cutting him off from church rituals. Stung by the resulting decline in his influence, Henry stood barefoot in the snow for three days outside a castle in northern Italy waiting for Gregory, a guest there, to receive him. Henry's formal act of penance induced Gregory to forgive him and restore him to the church; but the reconciliation, an apparent victory for the pope, did not last. In 1078 Gregory declared Henry deposed. The emperor then forced Gregory to flee from Rome to Salerno, where he died two years later.

The struggle between the popes and the emperors continued until 1122, when a compromise was reached at Worms, a town in Germany. In the Concordat of Worms, Emperor Henry V renounced his right to choose bishops and abbots or bestow spiritual symbols upon them. In return, Pope Calixtus II permitted the emperor to invest papally appointed bishops and abbots with any lay rights or obligations before their spiritual consecration. Such compromises did not fully solve the problem, but they reduced tensions between the two sides.

Assertions of royal authority triggered other conflicts as well. Though barely twenty when he became king of England in 1154, Henry II, a great-grandson of William the Conqueror, instituted reforms designed to strengthen the power of the Crown and weaken the nobility. He appointed traveling justices to enforce his laws and made juries, a holdover from traditional Germanic law, into powerful legal instruments. He also established the principle that criminal acts violated the "king's peace" and should be tried and punished in accordance with charges brought by the Crown instead of in response to charges brought by victims.

Henry II of England and Thomas à Becket

Henry had a harder time controlling the church. His closest friend and chancellor, or chief administrator, Thomas à Becket (ca. 1118–1170), lived the grand and luxurious life of a courtier. In 1162 Henry persuaded Becket to become a priest and assume the position of archbishop of Canterbury, the highest church office in England. Becket agreed but cautioned that from then on he would act solely in the interest of the church if it came into conflict with the Crown. When Henry sought to try clerics accused of crimes in royal instead of ecclesiastical courts, Archbishop Thomas, now leading an austere and pious life, resisted.

In 1170 four of Henry's knights, knowing that the king desired Becket's death, murdered the archbishop in Canterbury Cathedral. Their crime backfired, and an outpouring of sympathy caused Canterbury to become a major pilgrimage center. In 1173 the pope declared the mar-

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Trinity College Library Dublin/The Bridgeman Art Library

Illustrated Manuscript from Monastic Library This page from the Book of Kells, written around 800 in Ireland, combines an icon-like image of a gospel writer with complex interwoven patterns in the margin that derive from the pre-Christian art of northern Europe. Note the evangelist's blonde hair.

tyred Becket a saint. Henry allowed himself to be publicly whipped twice in penance for the crime, but his authority had been badly damaged.

Henry II's conflict with Thomas à Becket, like the Concordat of Worms, yielded no clear victor. The problem of competing legal traditions made political life in western Europe more complicated than in Byzantium or the lands of Islam (see Chapter 8). Feudal law, rooted in Germanic custom, gave supreme power to the king. Canon law, based on Roman precedent, visualized a single hierarchical legal institution with jurisdiction over all of Western Christendom. In the eleventh century Roman civil law, contained in the *Corpus Juris Civilis*, added a third tradition.

monasticism Living in a religious community apart from secular society and adhering to a rule stipulating chastity, obedience, and poverty. It was a prominent element of medieval Christianity and Buddhism. Monasteries were the primary centers of learning and literacy in medieval Europe.

Monasticism

Monasticism featured prominently in the religious life of almost all medieval Christian lands. The origins of group monasticism lay in the eastern lands of the Roman Empire. Pre-Christian practices such as celibacy, continual devotion to prayer, and living apart from society (alone or in small groups) came together in Christian form in Egypt.

The Benedictine Rule

The most important form of monasticism in western Europe, however, involved groups of monks or nuns living together in organized communities. The person most responsible for introducing this originally Egyptian practice in the Latin west was Benedict of Nursia (ca. 480–547)

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PRIMARY SOURCE: The Rule of Saint Benedict: Work and Pray In this selection from his rules for monastic life, Benedict urged monks to avoid idleness by devoting themselves to physical labor, prayer, and reading.

in Italy. Benedict began his pious career as a hermit in a cave but eventually organized several monasteries, each headed by an abbot. In the seventh century monasteries based on his model spread far beyond Italy. The Rule Benedict wrote to govern the monks' behavior envisions a balanced life of devotion and work, along with obligations of celibacy, poverty, and obedience to the abbot. Those who lived by this or other monastic rules became *regular clergy*, in contrast to *secular clergy*, priests who lived in society instead of in seclusion and did not follow a formal code of regulations. The Rule of Benedict was the starting point for most forms of western European monastic life and remains in force today in Benedictine monasteries.

Though monks and nuns, women who lived by monastic rules in convents, made up a small percentage of the total population, their secluded way of life reinforced the separation of religious affairs from ordinary politics and economics. Monasteries followed Jesus' axiom to "render unto Caesar what is Caesar's and unto God what is God's" better than the many town-based bishops who behaved like lords.

Preservation of Knowledge

Monasteries preserved literacy and learning in the early medieval period, although some rulers, like Charlemagne, encouraged scholarship at court. Many illiterate lay nobles interested themselves only in warfare and hunting. Monks (but seldom nuns) saw copying manuscripts and even writing books as a religious calling. Monastic scribes preserved many ancient Latin works that would otherwise have disappeared. The survival of Greek works depended more on Byzantine and Muslim scribes in the east.

Monasteries and convents served other functions as well. A few planted Christianity in new lands, as Irish monks did in parts of Germany. Most serviced the needs of travelers, organized agricultural production on their lands, and took in infants abandoned by their parents. Convents provided refuge for widows and other women who lacked male protection in the harsh medieval world or who desired a spiritual life. These religious houses presented problems of oversight to the church, however. A bishop might have authority over an abbot or abbess (head of a convent), but he could not exercise constant vigilance over what went on behind monastery walls.

Cluny

The failure of some abbots to maintain monastic discipline led to the growth of a reform movement centered on the Benedictine abbey of Cluny **(KLOO-nee)** in eastern France. Founded in 910 by William the Pious, the first duke of Aquitaine, who completely freed it of lay authority, Cluny gained similar freedom from the local bishop a century later. Its abbots pursued a vigorous campaign, eventually in alliance with reforming popes like Gregory VII, to improve monastic discipline and administration. A magnificent new abbey church symbolized Cluny's claims to eminence. With later additions, it became the largest church in the world.

At the peak of Cluny's influence, nearly a thousand Benedictine abbeys and priories (lower-level monastic houses) in various countries accepted the authority of its abbot. The Benedictine Rule had presumed that each monastery would be independent; the Cluniac reformers stipulated that every abbot and every prior (head of a priory) be appointed by the abbot of Cluny and have personal experience of the religious life of Cluny. Monastic reform gained new impetus in the second half of the twelfth century with the rapid rise of the Cistercian order, which emphasized a life of asceticism and poverty. These movements set the pattern for the monasteries, cathedral clergy, and preaching friars that would dominate ecclesiastical life in the thirteenth century.

SECTION REVIEW

- Christianity in western Europe focused on the pope in Rome, but conflict with Holy Roman Emperors led to the investiture controversy.
- Likewise, conflict grew between Henry of England and the archbishop Thomas à Becket, leading to Becket's martyrdom.
- One religious constant was life in monasteries; Benedict of Nursia founded the Benedictine Rule, and later the need for greater discipline over monks and nuns led to the founding of Cluny, a center of monastic reform.
- Monasteries provided many charitable services and preserved learning.

KIEVAN RUSSIA, 900–1200

Though Latin and Orthodox Christendom followed different paths in later centuries, which had a more promising future was not apparent in 900. The Poles and other Slavic peoples living in the north eventually accepted the Christianity of Rome as taught by German priests and missionaries. The Serbs and other southern Slavs took their faith from Constantinople.

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The conversion of Kievan Russia, farther to the east, shows how economics, politics, and religious life were closely intertwined. The choice of orthodoxy over Catholicism had important consequences for later European history.

The Rise of the Kievan Empire

The territory between the Black and Caspian Seas in the south and the Baltic and White Seas in the north divides into a series of east-west zones. Frozen tundra in the far north gives way to a cold forest zone, then to a more temperate forest, then to a mix of forest and steppe grasslands, and finally to grassland only. Several navigable rivers, including the Volga, the Dnieper (d-NYEP-er), and the Don, run from north to south across these zones.

The Culture of the Steppes

Early historical sources reflect repeated linguistic and territorial changes, seemingly under pressure from poorly understood population migrations. Most of the Germanic peoples, along with some Iranian and west Slavic peoples, migrated into eastern Europe from Ukraine and Russia in Roman times. The peoples who remained behind spoke eastern Slavic languages, except in the far north and south: Finns and related peoples lived in the former region, Turkic-speakers in the latter.

Forest dwellers, farmers, and steppe nomads complemented each other economically. Nomads traded animals for the farmers' grain; and honey, wax, and furs from the forest became important exchange items. Traders could travel east and west by steppe caravan (see Chapters 7 and 12), or they could use boats on the rivers to move north and south.

Varangian Traders

Hoards containing thousands of Byzantine and Islamic coins buried in Poland and on islands in the Baltic Sea where fairs were held attest to the trading activity of Varangians (Swedish Vikings) who sailed across the Baltic and down Russia's rivers. They exchanged forest products and slaves for manufactured goods and coins, which they may have used as jewelry rather than as money, at markets controlled by the Khazar Turks. The powerful Khazar kingdom centered around the mouth of the Volga River.

Historians debate the early meaning of the word *Rus* (from which *Russia* is derived), but at some point it came to refer to Slavic-speaking peoples ruled by Varangians. Unlike western European lords, the Varangian princes and their *druzhina* (military retainers) lived in cities, while the Slavs farmed. The princes occupied themselves with trade and fending off enemies. The Rus of the city of Kiev (KEE-yev), which was taken over by Varangians around 880, controlled trade on the Dnieper River and dealt more with Byzantium than with the Muslim world because the Dnieper flows into the Black Sea. The Rus of Novgorod (NOHV-goh-rod) played the same role on the Volga. The semilegendary account of the Kievan Rus conversion to Christianity must be seen against this background.

Vladimir I of Kiev

In 980 Vladimir (VLAD-ih-mir) I, a ruler of Novgorod who had fallen from power, returned from exile to Kiev with a band of Varangians and made himself the grand prince of Kievan Russia (see Map 9.3). Though his grandmother Olga had been a Christian, Vladimir built a temple on Kiev's heights and placed there the statues of the six gods his Slavic subjects worshiped. The earliest Russian chronicle reports that Vladimir and his advisers decided against Islam as the official religion because of its ban on alcohol, rejected Judaism (the religion to which the Khazars had converted) because they thought that a truly powerful god would not have let the ancient Jewish kingdom be destroyed, and even spoke with German emissaries advocating Latin Christianity. Why Vladimir chose Orthodox Christianity over the Latin version is not precisely known. The magnificence of Constantinople seems to have been a consideration. After visiting Byzantine churches, his agents reported: "We knew not whether we were in heaven or on earth, for on earth there is no such splendor of [sic] such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is finer than the ceremonies of other nations."[6]

Christianity Spreads

After choosing a reluctant bride from the Byzantine imperial family, Vladimir converted to Orthodox Christianity, probably in 988, and opened his lands to Orthodox clerics and missionaries. The patriarch of Constantinople appointed a metropolitan (chief bishop) at Kiev to govern ecclesiastical affairs. Churches arose in Kiev, one of them on the ruins of Vladimir's earlier hilltop temple. Writing was introduced, using the Cyrillic alphabet devised earlier for the western Slavs. This extension of Orthodox Christendom northward provided a barrier against the eastward expansion of Latin Christianity. Kiev became firmly oriented toward trade with Byzantium and turned its back on the Muslim world, though the Volga trade continued through Novgorod.

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MAP 9.3 Kievan Russia and the Byzantine Empire in the Eleventh Century By the mid-eleventh century, the princes of Kievan Russia had brought all the eastern Slavs under their rule. The loss of Egypt, Syria, and Tunisia to Arab invaders in the seventh to eighth century had turned Byzantium from a far-flung empire into a fairly compact state. From then on the Byzantine rulers looked to the Balkans and Kievan Russia as the primary arena for extending their political and religious influence.

Interactive Map

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Struggles within the ruling family and with other enemies, most notably the steppe peoples of the south, marked the later political history of Kievan Russia. But down to the time of the Mongols in the thirteenth century (see Chapter 12), the state remained and served as an instrument for the Christianization of the eastern Slavs.

Society and Culture

In Kievan Russia political power derived from trade rather than from landholding, so the manorial agricultural system of western Europe never developed. Farmers practiced shifting cultivation of their own lands. They would burn a section of forest, then lightly scratch the ash-strewn surface with a plow. When fertility waned, they would move to another section of forest. Poor land and a short growing season in the most northerly latitudes made food scarce. Living on their own estates, the druzhina evolved from infantry into cavalry and focused their efforts more on horse breeding than on agriculture.

Urban Life

Large cities like Kiev and Novgorod may have reached thirty thousand or fifty thousand people—roughly the size of contemporary London or Paris, but far smaller than Constantinople

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TASS/Sovfoto

Cathedral of Saint Dmitry in Vladimir Built between 1193 and 1197, this Russian Orthodox cathedral shows Byzantine influence. The three-arch façade, small dome, and symmetrical Greek Cross floor plan strongly resemble features of the Byzantine church shown on page 256.

SECTION REVIEW

- Power in Kievan Russia depended on trade rather than agriculture; thus there was no manorial system, and lords ruled from cities.
- Varangian traders established political dominion over Slavic peoples.
- The cities of Kiev and Novgorod provided the nucleus of Russian principalities.
- The Kievan ruler Vladimir I made Orthodox Christianity the official religion in Kievan Russia, though it penetrated the population slowly.
- Kievan cities reflected some aspects of Byzantine culture, especially in crafts such as glassmaking.

or major Muslim metropolises like Baghdad and Nishapur. Many cities amounted to little more than fortified trading posts. Yet they served as centers for the development of crafts, some, such as glassmaking, based on skills imported from Byzantium. Artisans enjoyed higher status in society than peasant farmers. Construction relied on wood from the forests, although Christianity brought the building of stone cathedrals and churches on the Byzantine model.

Christianity penetrated the general population slowly. Several polytheist uprisings occurred in the eleventh century, particularly in times of famine. Passive resistance led some groups to reject Christian burial and persist in cremating the dead and keeping the bones of the deceased in urns. Women continued to use polytheist designs

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on their clothing and bracelets, and as late as the twelfth century they were still turning to polytheist priests for charms to cure sick children. Traditional Slavic marriage practices involving casual and polygamous relations particularly scandalized the clergy.

Christianity eventually triumphed, and its success led to increasing church engagement in political and economic affairs. In the twelfth century, Christian clergy became involved in government administration, some of them collecting fees and taxes related to trade. Direct and indirect revenue from trade provided the rulers with the money they needed to pay their soldiers. The rule of law also spread as Kievan Russia experienced its peak of culture and prosperity in the century before the Mongol invasion of 1237.

WESTERN EUROPE REVIVES, 1000–1200

Between 1000 and 1200 western Europe slowly emerged from nearly seven centuries of subsistence economy—in which most people who worked on the land could meet only their basic needs for food, clothing, and shelter. Population and agricultural production climbed, and a growing food surplus found its way to town markets, speeding the return of a money-based economy and providing support for larger numbers of craftspeople, construction workers, and traders.

Historians have attributed western Europe's revival to population growth spurred by new technologies and to the appearance in Italy and Flanders, on the coast of the North Sea, of self-governing cities devoted primarily to seaborne trade. For monarchs, the changes facilitated improvements in central administration, greater control over vassals, and consolidation of realms on the way to becoming stronger kingdoms.

The Role of Technology

Population Growth

A lack of concrete evidence confirming the spread of technological innovations frustrates efforts to relate the exact course of Europe's revival to technological change. Nevertheless, most historians agree that technology played a significant role in the near doubling of the population of western Europe between 1000 and 1200. The population of England seems to have risen from 1.1 million in 1086 to 1.9 million in 1200, and the population of the territory of modern France seems to have risen from 5.2 million to 9.2 million over the same period.

Horses and Plows

Examples that illustrate the difficulty of drawing historical conclusions from scattered evidence of technological change were a new type of plow and the use of efficient draft harnesses for pulling wagons. The Roman plow, which farmers in southern Europe and Byzantium continued to use, scratched shallow grooves, as was appropriate for loose, dry Mediterranean soils. The new plow cut deep into the soil with a knifelike blade, while a curved board mounted behind the blade lifted the cut layer and turned it over. This made it possible to farm the heavy, wet clays of the northern river valleys. Pulling the new plow took more energy, which could mean harnessing several teams of oxen or horses.

Horses plowed faster than oxen but were more delicate. Iron horseshoes, which were widely adopted in this period, helped protect their feet, but like the plow itself, they added to the farmer's expenses. Roman horse harnesses, inefficiently modeled on the yoke used for oxen, put such pressure on the animal's neck that a horse pulling a heavy load risked strangulation. A mystery surrounds the adoption of more efficient designs. The **horse collar**, which moves the point of traction from the animal's throat to its shoulders, first appeared around 800 in a miniature painting, and it is shown clearly as a harness for plow horses in the Bayeux Tapestry, embroidered after 1066. The breast-strap harness, which is not as well adapted for the heaviest work but was preferred in southern Europe, seems to have appeared around 500. In both cases, linguists have tried to trace key technical terms to Chinese or Turko-Mongol words and have argued for technological diffusion across Eurasia. Yet third-century Roman farmers in Tunisia and Libya used both types of harness to hitch horses and camels to plows and carts. This technology, which is

horse collar Harnessing method that increased the efficiency of horses by shifting the point of traction from the animal's neck to the shoulders; its adoption favors the spread of horse-drawn plows and vehicles.

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Courtesy, Master and Fellows of Trinity College, Cambridge, Ms. R17.1.f.260 [detail]

Vertical Two-Beam Loom
These women weavers set up their loom out-of-doors. The vertical strands are the warp threads around which the weft is interwoven. The pole across the bottom of the loom holds the warp threads taut. The kneeling weaver holds a beater to compact the weft at the loom's bottom. In Europe, horizontal looms were more common and paved the way for the mechanization of weaving.

still employed in Tunisia, appears clearly on Roman bas-reliefs and lamps; but there is no more evidence of its movement northward into Europe than there is of similar harnessing moving across Asia. Thus the question of where efficient harnessing came from and whether it began in 500 or in 800, or was known even earlier but not extensively used, cannot be easily resolved.

Hinging on this problem is the question of when and why landowners in northern Europe began to use teams of horses to pull plows through moist, fertile river-valley soils that were too heavy for teams of oxen. Stronger and faster than oxen, horses increased productivity by reducing the time needed for plowing, but they cost more to feed and equip. Thus, it is difficult to say that one technology was always better: Although agricultural surpluses did grow and better plowing did play a role in this growth, areas that continued to use oxen and even old-style plows seem to have shared in the general population growth of the period.

Cities and the Rebirth of the Trade

Independent Cities in Italy

Independent cities governed and defended by communes appeared first in Italy and Flanders and then elsewhere. Communes were groups of leading citizens who banded together to defend their cities and demand the privilege of self-government from their lay or ecclesiastical lord. Lords who granted such privileges benefited from the commune's economic dynamism. Lacking extensive farmlands, these cities turned to manufacturing and trade, which they encouraged through the laws they enacted. Laws making serfs free once they came into the city, for example, attracted many workers from the countryside. Cities in Italy that had shrunk within walls built by the Romans now pressed against those walls, forcing the construction of new ones. Pisa built a new wall in 1000 and expanded it in 1156. Other twelfth-century cities that built new walls include Florence, Brescia (BREH-shee-uh), Pavia, and Siena (see-EN-uh).

Settlers on a group of islands at the northern end of the Adriatic Sea that had been largely uninhabited in Roman times organized themselves into the city of Venice. In the eleventh

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AP* Exam Tip Understand the growth and the role of cities in early medieval Europe.

century it became the dominant sea power in the Adriatic. Venice competed with Pisa and Genoa, its rivals on the western side of Italy, for leadership in the trade with Muslim ports in North Africa and the eastern Mediterranean. A somewhat later merchant's list mentions trade in some three thousand "spices" (including dyestuffs, textile fibers, and raw materials), some of them products of Muslim lands and some coming via the Silk Road or the Indian Ocean trading system (see Chapter 7). Among them were eleven types of alum (for dyeing), eleven types of wax, eight types of cotton, four types of indigo, five types of ginger, four types of paper, and fifteen types of sugar, along with cloves, caraway, tamarind, and fresh oranges. By the time of the Crusades (see below), maritime commerce throughout the Mediterranean had come to depend heavily on ships from Genoa, Venice, and Pisa.

Flanders and Northern Europe

Ghent, Bruges (broozh), and Ypres (EEP-r) in Flanders rivaled the Italian cities in prosperity, trade, and industry. Enjoying comparable independence based on privileges granted by the counts of Flanders, these cities centralized the fishing and wool trades of the North Sea region. Around 1200 raw wool from England began to be woven into woolen cloth for a very large market.

More abundant coinage also signaled the upturn in economic activity. In the ninth and tenth centuries most gold coins had come from Muslim lands and the Byzantine Empire. Being worth too much for most trading purposes, they seldom reached Germany, France, and England. The widely imitated Carolingian silver penny sufficed. With the economic revival of the twelfth century, minting of silver coins began in Scandinavia, Poland, and other outlying regions. In the following century the reinvigoration of Mediterranean trade made possible a new and abundant gold coinage.

SECTION REVIEW

- Western Europe became more dynamic after 1000.
- Population grew, and cities expanded both in area and commercial activity, with some cities gaining independence from religious and lay authorities.
- New technologies, such as better plows and horse collars, probably contributed to the economic revival, though how they arrived is unclear.
- Northern Italy and Flanders took the lead as maritime trading centers.
- Gold coinage reappeared after centuries of disuse.

THE CRUSADES, 1095–1204

Crusades (1095–1204) Armed pilgrimages to the Holy Land by Christians determined to recover Jerusalem from Muslim rule. The Crusades brought an end to western Europe's centuries of intellectual and cultural isolation.

Western European revival coincided with and contributed to the **Crusades**, a series of religiously inspired Christian military campaigns against Muslims in the eastern Mediterranean that dominated the politics of Europe from 1095 to 1204 (see Chapter 8 and Map 9.4). Four great expeditions, the last redirected against the Byzantines and resulting in the Latin capture of Constantinople, constituted the region's largest military undertakings since the fall of Rome. As a result of the Crusades, noble courts and burgeoning cities in western Europe consumed more goods from the east. This set the stage for the later adoption of ideas, artistic styles, and industrial processes from Byzantium and the lands of Islam.

The Roots of the Crusades

The Truce of God

PRIMARY SOURCE: Annals Read a harrowing, firsthand account of the pillage of Constantinople by western crusaders on April 13, 1204.

Several social and economic currents of the eleventh century contributed to the Crusades. First, reforming leaders of the Latin Church, seeking to soften the warlike tone of society, popularized the Truce of God. This movement limited fighting between Christian lords by specifying times of truce, such as during Lent (the forty days before Easter) and on Sundays. Many knights welcomed a religiously approved alternative to fighting other Christians. Second, ambitious rulers, like the Norman chieftains who invaded England and Sicily, were looking for new lands to conquer. Nobles, particularly younger sons in areas where the oldest son inherited everything, were hungry for land and titles to maintain their status. Third, Italian merchants wanted to increase trade in the eastern Mediterranean and acquire trading posts in Muslim territory. However,

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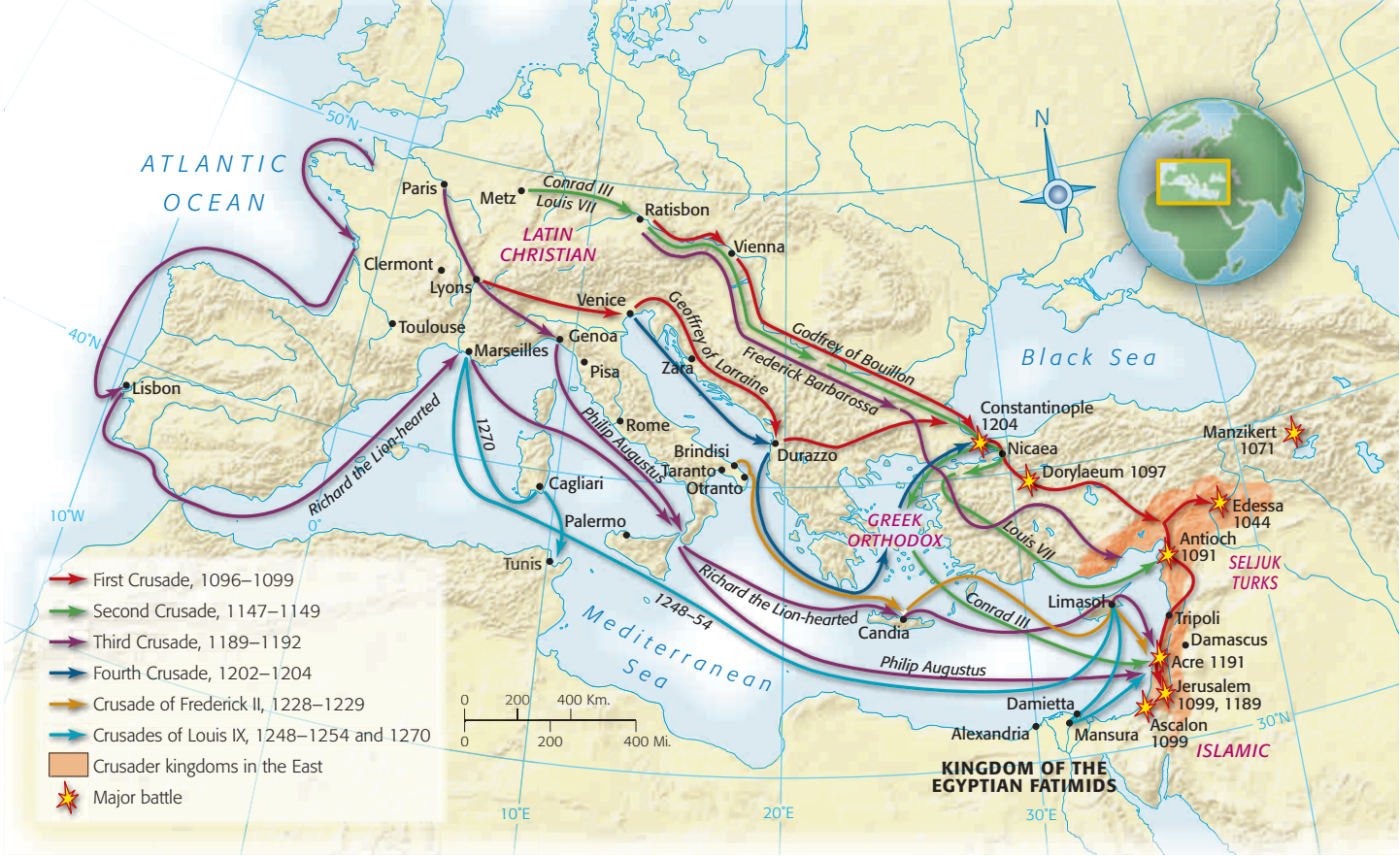

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MAP 9.4 The Crusades The first two Crusades proceeded overland through Byzantine territory. The Third Crusade included contingents under the French and English kings, Philip Augustus and Richard Lion-Heart, that traveled by sea, and a contingent under the Holy Roman Emperor Frederick Barbarossa that took the overland route. Frederick died in southern Anatolia. Later Crusades were mostly seaborne, with Sicily, Crete, and Cyprus playing important roles.

Interactive Map

without the rivalry between popes and kings already discussed, and without the desire of the church to demonstrate political authority over western Christendom, the Crusades might never have occurred.

Pilgrimages

pilgrimage Journey to a sacred shrine by Christians seeking to show their piety, fulfill vows, or gain absolution for sins. Other religions also have pilgrimage traditions, such as the Muslim pilgrimage to Mecca and the pilgrimages made by early Chinese Buddhists to India in search of sacred Buddhist writings.

Several factors focused attention on the Holy Land, which had been under Muslim rule for four centuries. **Pilgrimages** played an important role in European religious life. In western Europe, pilgrims traveled under royal protection, with a few in their number actually being tramps, thieves, beggars, peddlers, and merchants for whom pilgrimage was a safe way of traveling. Genuinely pious pilgrims often journeyed to visit the old churches and sacred relics preserved in Rome or Constantinople. The most intrepid went to Jerusalem, Antioch, and other cities under Muslim control to fulfill a vow or to atone for a sin.

Knights who followed a popular pilgrimage route across northern Spain to pray at the shrine of Santiago de Compostela learned of the expanding efforts of Christian kings to dislodge the Muslims. The Umayyad Caliphate in al-Andalus had broken up in the eleventh century, leaving its smaller successor states prey to Christian attacks from the north (see Chapter 8). This was the beginning of a movement of reconquest that culminated in 1492 with the surrender of the last Muslim kingdom. The word *crusade*, taken from Latin *crux* for "cross," was first used in Spain. Stories also circulated of the war conducted by seafaring Normans against the Muslims in Sicily, whom they finally defeated in the 1090s after thirty years of fighting.

The tales of pilgrims returning from Palestine further induced both churchmen and nobles to consider the Muslims a proper target for Christian militancy. Muslim rulers, who had controlled Jerusalem, Antioch, and Alexandria since the seventh century, generally tolerated and protected Christian pilgrims. But after 1071, when a Seljuk army defeated the Byzantine emperor at the Battle of Manzikert (see Chapter 8), Turkish nomads spread throughout the region, and security

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Pierpont Morgan Library/Art Resource, NY

Armored Knights in Battle This painting from around 1135 shows the armament of knights at the time of the Crusades. Chain mail, a helmet, and a shield carried on the left side protect the rider. The lance carried underarm and the sword are the primary weapons. Notice that riders about to make contact with lances have their legs straight and braced in the stirrups, while riders with swords and in flight have bent legs.

along the pilgrimage route through Anatolia, already none too good, deteriorated further. The decline of Byzantine power threatened ancient centers of Christianity, such as Ephesus in Anatolia, previously under imperial control.

Pope Urban II

Despite the theological differences between the Orthodox and Roman churches, the Byzantine emperor Alexius Comnenus asked the pope and western European rulers to help him confront the Muslim threat and reconquer what the Christians termed the Holy Land, the early centers of Christianity in Palestine and Syria. Pope Urban II responded at the Council of Clermont in 1095. He addressed a huge crowd of people gathered in a field and called on them, as Christians, to stop fighting one another and go to the Holy Land to fight Muslims.

"God wills it!" exclaimed voices in the crowd. People cut cloth into crosses and sewed them on their shirts to symbolize their willingness to march on Jerusalem. Thus began the holy war now known as the "First Crusade." People at the time more often used the word *peregrinatio*, "pilgrimage." Urban promised to free crusaders who had committed sins from their normal penance, or acts of atonement, the usual reward for peaceful pilgrims to Jerusalem.

The First Crusade captured Jerusalem in 1099 and established four crusader principalities, the most important being the Latin Kingdom of Jerusalem. The next two expeditions strove with diminishing success to protect these gains. Muslim forces retook Jerusalem in 1187. By the time of the Fourth Crusade in 1204, the original religious ardor had so diminished that the commanders agreed, at the urging of the Venetians, to sack Constantinople first to help pay the cost of transporting the army by ship.

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The Impact of the Crusades

Exposure to Muslim culture in Spain, Sicily, and the crusader principalities established in the Holy Land made many Europeans aware of things lacking in their own lives. Borrowings from Muslim society occurred gradually and are not always easy to date, but Europeans eventually learned how to manufacture pasta, paper, refined sugar, colored glass, and many other items that had formerly been imported. Arabic translations of and commentaries on Greek philosophical and scientific works, and equally important original works by Arabs and Iranians, provided a vital stimulus to European thought.

Translations from Arabic to Latin

Some works were brought directly into the Latin world through the conquests of Sicily, parts of Spain and the Holy Land, and Constantinople (for Greek texts). Others were rendered into Latin by translators who worked in parts of Spain that continued under Muslim rule. Generations passed before all these works were studied and understood, but they eventually transformed the intellectual world of the western Europeans, who previously had had little familiarity with Greek writings. The works of Aristotle and the Muslim commentaries on them were of particular importance to theologians, but Muslim writers like Avicenna (980–1037) were of parallel importance in medicine.

Eleanor of Aquitaine

Changes affecting the lifestyle of the nobles took place more quickly. Eleanor of Aquitaine (1122?–1204), one of the most influential women of the crusading era, accompanied her husband, King Louis VII of France, on the Second Crusade (1147–1149). The court life of her uncle Raymond, ruler of the crusader principality of Antioch, particularly appealed to her. After her return to France, a lack of male offspring led to an annulment of her marriage with Louis, and she married Henry of Anjou in 1151. He inherited the throne of England as Henry II three years later. Eleanor's sons Richard Lion-Heart, famed in romance as the chivalrous foe of Saladin during the Third Crusade (1189–1192), and John rebelled against their father but eventually succeeded him as kings of England.

In Aquitaine, a powerful duchy in southern France, Eleanor maintained her own court for a time. The poet-singers called troubadours who enjoyed her favor made her court a center for new music based on the idea of "courtly love," an idealization of feminine beauty and grace that influenced later European ideas of romance. Thousands of troubadour melodies survive in manuscripts, and some show the influence of the poetry styles then current in Muslim Spain. The favorite troubadour instrument, moreover, was the lute, a guitar-like instrument with a bulging shape whose design and name (Arabic *al-ud*) come from Muslim Spain. In centuries to come the lute would become the mainstay of Renaissance music in Italy.

SECTION REVIEW

- The Crusades began because of the Truce of God, which asked Christians to stop fighting one another, and hunger for land and trade.
- Pilgrimages to the Holy Land brought attention to that area, and Pope Urban's sermon initiated the crusader effort.
- The Crusaders captured Jerusalem and established four principalities.
- Muslim counterattacks provoked additional Crusades, and as energy flagged the crusaders sacked Constantinople.
- The cultural contact with Muslim lands brought to Europe Muslim interpretations of ancient Greek learning and stimulated other changes in European thought and society.
- Eleanor of Aquitane, the spouse and later the mother of crusading monarchs, promoted the culture of courtly love.

CONCLUSION

The legacy of Roman rule affected eastern and western Europe in different ways. Byzantium inherited the grandeur, pomp, and legal supremacy of the imperial office and merged it with leadership of the Christian church. Byzantium guarded its shrinking frontiers against foreign invasion but gradually contracted around Constantinople, its imperial capital, as more and more territory was lost. By contrast, no Roman core survived in the west. The Germanic peoples

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overwhelmed the legions guarding the frontiers and established kingdoms based on their own traditions. The law of the king and the law of the church did not echo each other. Yet memories of Roman grandeur and territorial unity resurfaced with the idea of a Holy Roman Empire, however unworkable that empire proved to be.

The competition between the Orthodox and Catholic forms of Christianity complicated the role of religion in the emergence of medieval European society and culture. The Byzantine Empire, constructed on a Roman political and legal heritage that had largely passed away in the west, was generally more prosperous than the Germanic kingdoms of western Europe, and its arts and culture were initially more sophisticated. Furthermore, Byzantine society became deeply Christian well before a comparable degree of Christianization had been reached in western Europe. Yet despite their success in transmitting their version of Christianity and imperial rule to Kievan Russia, and in the process erecting a barrier between the Orthodox Russians and the Catholic Slavs to their west, the Byzantines failed to demonstrate the dynamism and ferment that characterized both the Europeans to their west and the Muslims to their south. Byzantine armies played only a supporting role in the Crusades, and the emperors lost their capital and their power, at least temporarily, to western crusaders in 1204.

Technology and commerce deepened the political and religious gulf between the two Christian zones. Changes in military techniques in western Europe increased battlefield effectiveness, while new agricultural technologies led to population increases that revitalized urban life and contributed to the crusading movement by making the nobility hunger for new lands. At the same time, the need to import food for growing urban populations contributed to the growth of maritime commerce in the Mediterranean and North Seas. Culture and manufacturing benefited greatly from the increased pace of communication and exchange. Lacking parallel developments of a similar scale, the Byzantine Empire steadily lost the dynamism of its early centuries and by the end of the period had clearly fallen behind western Europe in prosperity and cultural innovation.

KEY TERMS

Charlemagne p. 253
medieval p. 253
Byzantine Empire p. 253
Kievan Russia p. 254
schism p. 254
manor p. 260
serf p. 260
fief p. 262
vassal p. 262
papacy p. 263
Holy Roman Empire p. 266
investiture controversy p. 266
monasticism p. 267
horse collar p. 272
Crusades p. 274
pilgrimage p. 275

EBOOK AND WEBSITE RESOURCES

Primary Sources

The Life of Charlemagne: The Emperor Himself

The Rule of St. Benedict: Work and Pray

Annals

Interactive Maps

Map 9.1 The Spread of Christianity

Map 9.2 Germanic Kingdoms

Map 9.3 Kievan Russia and the Byzantine Empire in the Eleventh Century

Map 9.4 The Crusades

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NOTES

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2. A. P. Kazhdan and Ann Wharton Epstein, *Change in Byzantine Culture in the Eleventh and Twelfth Centuries* (Berkeley: University of California Press, 1985), 71.
3. Ibid., 248.
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5. R. W. Southern, *Western Society and the Church in the Middle Ages* (Harmondsworth, England: Penguin, 1970), 102.
6. S. A. Zenkovsky, ed., *Medieval Russia's Epics, Chronicles, and Tales* (New York: New American Library, 1974), 67.

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AP* REVIEW QUESTIONS FOR CHAPTER 9

1. While the Byzantine Empire flourished after the fall of Rome,

   (A) the western Europeans lived amidst the ruins of an empire.
   (B) the pope became the spiritual, as well as the political, leader of the Western Empire.
   (C) the Huns gained complete control over the Western Empire.
   (D) there was a resurgence of Greco-Roman civilization.

2. The Byzantine rulers set prices, controlled grain shipments to the cities, and monopolized trade in luxury goods. This government intervention

   (A) encouraged the development of new trading businesses and an increase in caravan merchants.
   (B) was the way the Byzantines kept control over tax payments and prevented corruption.
   (C) created a huge number of government jobs, which greatly decreased unemployment and caused a demographic shift to the cities.
   (D) may have slowed technological development and economic innovation.

3. Byzantine achievements in art and architecture include

   (A) graceful paintings of religious figures.
   (B) the Hagia Sophia cathedral.
   (C) the Praetorian Gate.
   (D) the Arch of Triumph.

4. The battle fought at Tours

   (A) prevented Alexius Comnenus from becoming the pope.
   (B) guaranteed the split between the Eastern Empire and the Western Empire.
   (C) was provoked by French merchants who were opposed to new taxes.
   (D) ensured that the Muslims would not encroach further into Europe.

5. Sicily, which was controlled by the Muslims, was conquered by

   (A) Charlemagne's armies who annexed the island.
   (B) Normans who attacked for three decades.
   (C) Christian armies from Italy.
   (D) Huns who raided the island for its wealth.

6. As the Muslims extended their control across North Africa and the Middle East, western Europe

   (A) maintained good trade relationships to ensure caravan routes would not be constricted.
   (B) resorted to sea trade to maintain the supplies of necessary goods.
   (C) encouraged raiding into Muslim North Africa.
   (D) came to rely on meager local resources.

7. The manor

   (A) was a self-sufficient farming estate and the primary center of agricultural production.
   (B) was often given as part of a dowry in marriage contracts.
   (C) channeled wealth and production from the countryside into the cities of Europe.
   (D) developed as a way to allow the best knights to train full time.

8. Which of the following was true of the medieval realm?

   (A) In many respects, the lord of the manor had more direct control than did a king.
   (B) The lack of written law made all justice arbitrary.
   (C) No woman could own land.
   (D) The church administered local law, and parish priests sat as judges in local courts.

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9. By the tenth century, the office of the pope had

   (A) become more powerful and was, at last, freed from control of the Roman nobles.
   (B) diminished with the diminishing of the Roman Empire.
   (C) consolidated control over a vast territory that ran from England to Iran.
   (D) managed to abolish the issue of nepotism in the church.

10. One major controversy in the church concerned the question of who should appoint bishops and abbots. This conflict is known as

   (A) the Capet Controversy.
   (B) monasticism.
   (C) the investiture controversy.
   (D) primogeniture.

11. The Rus city of Kiev developed as

   (A) a military outpost to prevent Mongol incursions into Russia.
   (B) a trade city on the Dnieper River.
   (C) an important link to trade with the Byzantines.
   (D) a trade port on the Baltic Sea.

12. Kievan Russia became firmly oriented toward the Byzantine world and turned away from the Muslim world once

   (A) it viewed the Muslims as a threat following the Battle at Manzikert.
   (B) the Crusades began.
   (C) Vladimir I converted to Christianity.
   (D) the Holy Roman Empire was founded.

13. As western Europe began to experience a revival in the period from 1000 to 1200,

   (A) it also began a tremendous demographic shift toward the Byzantine Empire.
   (B) the Muslim world began to collapse.
   (C) western Europeans were finally able to drive the Mongols out of Poland.
   (D) the Byzantine Empire and Russia did not share in the same revival.

14. As the two different centers of Christianity developed differing theological viewpoints,

   (A) the church split into many different sects.
   (B) Rome wrote religious books in Latin while the Byzantines wrote them in Greek.
   (C) Spanish Christians converted to Islam.
   (D) the Christianization of Europe reached its peak.

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